WESTERN LUMIN[illegible]RY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

VOL. II.] LEXINGTON, KY. APRIL 5, 1826. [illegible]9.

TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

PRINTER, EDITOR AND PROPRIETOR.

Published every Wednesday, at TWO DOLLARS per annum, in specie, in advance, or TWO DOLLARS and FIFTY CENTS at the end of the year.

No subscriber at liberty to discontinue until all arrearages are paid up.

All letters must be post paid.

CHEROKEE NATION.

That the Cherokees are prepared, (says the New-York Observer,) for the improvements which they propose, will appear from the following letter, recently addressed to the Rev. Mr. Mortimer, of the Moravian church in this city, by the Rev. Mr. Steiner of Salem, N. C. who was intimately acquainted with the Cherokees many years since, and is perhaps better able to judge of their progress in civilization, than any man now living.

"I am somewhat acquainted with the Cherokee nation, having been among them seven times for longer or shorter periods. When I came first among them, in the year 1799, I thought I saw the most civilized Indians I ever had beheld; but that was nothing to what I witnessed in the year 1819, when I was there the last time, after a long absence from the country. I was astonished and agreeably surprised to behold the great improvements they had made in all respects in civilized life. A spirit pervades the nation for amelioration, and in pursuit of economical and intellectual improvements and attainments. The missionary establishments and schools among them have greatly contributed to the improved state in which they now are, and the schools are much attended by the younger part of the nation of both sexes. In the schools, English reading, writing, and some arithmetic, are taught, together with the memorizing of portions of the New Testament and spiritual hymns. Some of the scholars are also taught the English grammar, and some geography. I have no doubt that in a generation or two the English language will prevail. Some have received instruction in higher grades of learning, with whom you can discourse rationally on most subjects. The wish of the leading men in the nation, now is, to have an academy or seminary of learning among them, in which their youths can be instructed, and furthered more in acquisitions, than what they can obtain in common schools. Could it be established on a sure foundation, it would be a great acquisition to the nation. With this is connected their desire of having a printing establishment, and consequently a press among them for the better dissemination of general knowledge, and also diffusion of the rules, regulations, and laws of the country into every house.

"Their deliberations are not carried on like those of most Indian tribes. They meet annually in October at the seat of government (Newtown) in council. The deliberations of their govern-

ment are conducted in two houses. The one called the *National Committee*, is elective, and consists chiefly of half-breeds, who are well informed, speak the English fluently, have had an English education, and are acquainted with the constitution and government of the United States; the other called the *Council*, consists of the chiefs of the nation, some of whom, indeed, are unacquainted with the English language, as they are chiefly old men. Both houses sit apart; and their resolutions must be assented to and ratified by both houses, before they can have any effect. They have of late made their laws to agree with those of the United States generally, as far as practicable. Besides which, they have a Clerk's Office, where all documents, laws, regulations, &c. are put on file and preserved, as all is now transacted in writing in the English language. They have also a National Treasury and Treasurer, who renders an annual account to the assembled council. The present treasurer is our Brother, Charles H. Hicks.

I am personally acquainted with many of the leading characters and others of the Cherokees. John Ross is President of the National Committee. He is a quarter of an Indian, a well informed and bright man. He lives at Rossville, not far from Brainerd, and is postmaster there. Major Ridge is national Speaker. He is a full Cherokee, has little knowledge of the English language, but has otherwise an informed and expansive mind. He is well known at Washington, where he has been repeatedly. He has also been at Cornwall, Conn. where his son, John Ridge, was educated. He had a Major's commission of the United States, and distinguished himself favorably in the war against the hostile Creeks. His wife is a member of Brother Gambold's church. Pathkiller, the principal chief, is an old full Cherokee. He is sensible enough, but wedded rather too much, to old prejudices. His office as principal chief is but nominal, but all deference is paid him, as to an old chief. The next to him, (but who performs all the duties of the principal chief,) is Charles R. Hicks. He is a half Cherokee, and in his youth had some education in South Carolina. He has since stored his mind with much useful knowledge, partly by having free access to persons of consequence by reason of his moral conduct, and with the officers of government, and partly by reading; and he has himself a choice little library. It is to be lamented that he cannot go more frequently abroad, as he suffers much with issues from his lame leg. Both he and his wife belong to the church at Springplace. A. M'Coy, clerk of the National Committee, not a thorough Indian, is known to me as a well informed and moral man. Elias Boudinot, clerk of the Council, is a full Cherokee. He has been at Cornwall, Conn. for his education, and, as report says, has made good use of his time. I am not personally acquainted with him, but am better acquainted with his father Caty, and with his mother, neither of whom speak English. The mother is a member of the church of the Rev Mr. Gambold. Boudinot, I think, is a member of the church at Brainerd. I could enumerate many more of worthy characters among the Cherokees.

You may infer their thirst for information from the fact, that they sometime ago instituted a Library Society, of which John Ross is President.

Many of their plantations and buildings are in as good order as those of the common farmers of our country. Brother Hicks informs me, that they have resolved to send abroad Elias Boudinot, and Richard Fields, to solicit donations of the benevolent for the purpose of enabling them to execute their resolve concerning a National Academy, and the establishment of a

printing office with press and types. Should they or either of them come to your city, let me be allowed to recommend them or him to your kind patronage, and to that of the Rev. Mr. Schaeffer. It will be a good work done towards the emancipation from darkness to light.

The following is a copy of the resolutions of the National Committee and Council of the Cherokees in relation to the establishment of an Academy and printing office.

Resolved, By the National Committee and Council, that an agent or agents shall be appointed, to solicit and receive donations in money from individuals or societies through the United States, for the purpose of establishing and supporting a National Academy, and for procuring two sets of types and a press for a printing office, to be established at Newtown, in the Cherokee nation; one set of types to be composed of English letters, the other of Cherokee characters, the invention of George Guyst, a Cherokee.

Be it further resolved, that the Treasurer be and he is hereby authorized to apply 1500 dollars out of the public funds towards the objects herein specified. And in case that the agent or agents are successful in obtaining donations sufficient to purchase the requisite types and press, the Treasurer is further authorized to make the purchase as soon as circumstances will permit. In the meantime, the Treasurer is hereby required to open a correspondence with such person or persons of some of the eastern cities as may be capable of giving correct information relative to the sum for which the two sets of types and press can be purchased; and the National Committee and Council hereby appoint Elias Boudinot as agent to solicit and receive donations for the objects herein specified. And further, the Treasurer is hereby authorized to appoint other agent or agents, if in his judgment it may hereafter be deemed expedient.

JOHN ROSS, *President of National Com.*

Concurred by the Council, his MAJOR ⋋ RIDGE, mark.
Speaker.

his
Approved, PATH ⋋ KILLER,
mark.

CHS R HICKS.

A. M'Coy Clerk for National Com.

Elias Boudinot, Clerk of Council.

Newtown, 15th October, 1825

CENSUS OF THE CHEROKEE NATION.—Mr. Elias Boudinot, a native Cherokee, and member of their National Council, now in this city, has put into our hands the following results of the census of the Cherokee nation, which was taken by order of the government in November last, and has never before been published.—*N. Y. Obs.*

Male Cherokees,	6,736
Female Cherokees,	6,827
Male whites married to natives,	147
Female do. do. do.	73
Negro slaves.	1,377
Total population	15,[illegible]0
Black cattle,	22,531
Horses,	7,683
Swine,	46,732
Sheep,	2,566
Goats,	330
Looms,	762
Spinning wheels,	2,486
Waggons,	172
Ploughs,	2,943
Saw mills,	10
Grist Mills,	31
Powder mills,	1
Blacksmith's shops	62
Cotton gins,	8
Schools,	18
Turnpikes,	0
Ferries,	18
Public roads,	20

The following are the particulars, in respect to age and sex, of the Chero kee and negro population.

Males from 18 to 50	3,027
under 18	3,504
above 59	352
Females under 15	3,010
between 15 and 40	3,103
over 40	682
Male negro slaves	704
Female do. do.	673

The Cherokees on this side of the Mississippi, have increased 1168 since the year 1809, notwithstanding the emigration of about 6,000 of their countrymen to the country on the Arkansas river. Adding these, the increase in the tribe is more than 7000, or 60 per cent in eighteen years; which varies very little from the common rate of increase among the white inhabitants of the southern states The number of waggons, ploughs, mills, schools, &c. have advanced in a still higher proportion. Can better evidence be wanted than is furnished by this document *that Indians can be civilized.*

CHOCTAW ACADEMY.

The Board of Managers for the General Convention of the Baptist denomination have established a missionary station for the religious instruction of the Choctaw youth, sent by the chiefs of that nation, to be educated in Scott county, Kentucky. The school is located at a place called the Blue Springs, about a mile from Great Crossings, and is called the Choctaw Academy.

The Rev. Thomas Henderson is appointed missionary and teacher, and has already twenty one Indian boys under his care. The expenses of this establishment are principally defrayed by the Indians themselves. In a treaty made by that nation with the United States, it was provided, that in consideration of lands ceded by them, a certain annual amount should be appropriated by the United States for twenty years, to be applied to the education of their youth. The Indians have selected this number, and sent them to Kentucky, for the purpose of receiving a better education than they could be expected to receive in their own nation, and to habituate them to the manners and customs of civilized society: and have expressed their wish to the government that this annual appropriation shall be applied to the expense of their maintenance and instruction. The number will probably be increased to about forty.

The course of instruction is to be, the English language grammatically—writing— arithmetic—surveying—-geography—history—natural philosophy—vocal music—and the principles of the christian religion. Mr Henderson it much devoted to the work in which he is engaged. He has received instructions from the Board relative to the moral deportment of the youth, especially requiring a sacred observance of the Sabbath, regular attendance on the worship of God, and a prohibition of the use of ardent spirits among them. He is authorised to receive into the school an equal number of white children to be associated with them, provided a strict equality shall be observed, and in no case whatever, distinction be shown in favor of the whites; and provided also that no expense shall be incurred by the Board on their account.

A committee is appointed, consisting of the Rev. Dr. Fishback, Rev. Jacob Creath, Hon. John T. Johnson, William Sugget, Esq. and Benjamin S. Chambers, Esq. to examine the school, and report to the Board at least once every six months. It is also made the duty of Mr. Henderson to report in like manner, at least once in every three months.

These little sons of the forest already begin to commit hymns to memory, and take great pleasure in singing

them to regular tunes. They look to Mr Henderson as to a father, and manifest a strong affection for him as their adviser and guide. It is greatly to be hoped, that the grace of God will be poured into their hearts, which, with the instruction they may receive in civilized society, will prepare them for the most influential and important places in their nation, and enable them with great advantage, to propagate the Gospel among their brethren. Let every friend to the cause of God unite in prayer for his benediction upon them.

Latter Day Lum.

PRESERVATION AND CIVILIZATION OF THE INDIANS.

The papers from Washington contain a long and well written communication upon this subject, from the Secretary of War, Mr. Barbour, to the Chairman of the committee on Indian Affairs, accompanied with the project of a bill for the consideration of the committee. The outlines of this are the following:

First. The country west of the Mississippi and beyond the States and Territories, and so much on the East of the Mississippi as lies west of Lakes Huron and Michigan, is to be set apart for their exclusive abode.

Secondly. Their removal by individuals, in contradistinction to tribes.

Thirdly. A Territorial Government to be maintained by the United States.

Fourthly. If circumstances shall eventually justify it, the extinction of tribes, and their amalgamation into one mass, and a distribution of property among individuals.

Fifthly. It leaves the condition of those that remain, unaltered.

This plan the Secretary does not suppose to be free from objections, but as the subject is encompassed on every side with difficulties he thinks this will have the fewest to encounter. The attention of the committee is particularly called to the following as the leading principle of the bill.

That nothing is proposed to be done, in reference to the Indians, *without their own consent.*

Though a difference of opinion may exist in relation to the *details* of the plan, every friend of Indian reform will be gratified with the decision with which this is laid down as its governing principle. Indeed the spirit of the entire letter will meet the feelings of those who have viewed with abhorrence the wishes and attempts of some to act upon a principle totally opposed to this.

The views of the Secretary are sufficiently manifest from the following summary in one of the concluding paragraphs.

"I will add that the end proposed is the happiness of the Indians; the instrument of its accomplishment their progressive, and finally, their complete civilization. The obstacles to success are their ignorance, their prejudices, their repugnance to labour, their wandering propensities, and the uncertainty of the future. I would endeavour to overcome these by schools; by a distribution of land in individual right; by a permanent social establishment which should require the performance of social duties, by assigning them a country of which they are never to be bereaved, and cherishing them with parental kindness"—

N. Y. Reli. Chron.

WINTER EVENING IN ICELAND.

A winter evening in an Icelandic family presents a scene in the highest degree interesting and pleasing. Between 3 and 4 o'clock the lamp is hung up in the principal apartment, and all the members of the family take their stations with their work in their hands. One of the family advances to a seat near the lamp, and reads aloud. Being but badly supplied with the print-

ed books, the Icelanders are under the necessity of copying such as they can borrow. The reader is frequently interrupted either by the head or some intelligent member of the family, who makes remarks or proposes questions on what is read, to exercise the ingenuity of the children and servants.

In some houses the *Sagas* (or historical poems) are repeated by heart, and instances are not uncommon of itinerants gaining a livelihood during the winter, by staying at different farms till they have exhausted their stock of knowledge. The custom above described appears to have existed from time immemorial.

Instead of the *Sagas*, some of the more pious, substitute the Scriptures, particularly the historical books. At the conclusion of the family labours, which are often continued till near midnight, the family join in singing a psalm or two; after which a chapter from some book of devotion is read, if the family are not in possession of a Bible; but where this sacred book exists, *it is preferred to every other*. The head of the family then prays, and the exercise concludes with a psalm. When an Icelander awakes, he does not salute any person who may have slept in the room with him, but hastens to the door, and, lifting up his hands towards heaven, adores him who made the heavens and the earth, the author and preserver of his being, and the source of every blessing. He then returns into the house and salutes every one he meets, with, "God grant you a good day."

REMEMBER THE SABBATH

On a recent occasion, a young man, accustomed to attend divine worship, and, from a child, well acquainted with the Holy Scriptures, was solicited to join in an excursion on the Thames on the Sabbath day. Conscience remonstrated; but the love of pleasure, and the temptation of entertaining society, silenced the monitor. The day was agreed upon, the weather was unusually fine, and the party, twelve in number, assembled on the bank to proceed to Richmond. Among the party was this young man. Just as he was stepping into the boat, the happy remembrance of the word of God spake powerfully, "Remember the Sabbath day, to keep it holy." Conscience instantly replied, "how can I do this great wickedness, and sin against God?" He could proceed no farther; he retired from the brink of the Thames, amidst the jeers and ridicule of the scornful. But what were his feelings, when the sad tidings came, that, as the party returned from the unhallowed amusement, in the neighbourhood of Putney, the boat ran foul of a barge laden with coal; the party, half intoxicated, saw, but could not clear the impending danger. The screams of the females were heard on the shore, but, alas! to no effect. —Seven of the party sunk to rise no more.

This youth some time after died of a consumption; the evidence of repentance and hope of eternal life, gave lustre to his expiring moments. He frequently adverted to his extraordinary preservation, and constantly remarked that the word of God had delivered his soul from death, and his life from destruction.—*Twelfth Report of the North-west London Auxilliary Bible Society.*

THEATRICAL EXHIBITIONS.

In most of our large towns, the theatre is one of the sorest evils under which an unthinking and misguided people are left to groan. We make this remark with deliberation. We make this remark with a full conviction that it will assign us, in the estimation of many, a conspicuous place among the ignorant and narrow-minded; but we make it with an intrepidity as fearless as the responsibilities which we sustain to society and to

heaven, are important and tremendous. The theatre is the source of practical mischief to the world which no arithmetic can compute—which no calculation can equal—which no imagination can measure. Its vestibule is the gate of ruin; and its interior is the temple of vice and corruption. The feet that travel its avenues, are likely sooner or later to take hold on death.

Troy Review.

ON WAITING GOD'S TIME.

So long as the sinner believes that he is waiting God's time, he will not find mercy; he cannot be converted. Of the numerous conversions which take place at the present day, not one occurs without a full conviction that "now is the accepted time." That God's time is *now*. A sinner cannot be saved until he learns, that nothing delays his salvation but his own evil heart of unbelief. We sometimes urge sinners to come to Christ—to take up the subject of religion immediately. In reply, they will tell us, that they are willing and even anxious to become Christians: that they have been long waiting God's time; and they are surprised that we should suppose for a moment, that they are unwilling.—They virtually tell us [not precisely in so many words,] that the delay is on the part of God or Christ. And sometimes, [I blush to say it] they will even tell us, in an air of confident triumph, that as respects this excuse, they only repeat what they have heard from the lips of learned divines; hence, say they, 'on good authority we found our belief that it is our positive duty to wait God's time.'

I fear, or rather I verily believe, that, under the stupor of this poisonous draught, which is but too frequently administered, the guilty neglect and perish.

Thousands have tried the fearless experiment of waiting; and, at an unexpected moment, the tenure of life has been surrendered, and they have sunk under the curse due to neglecters of the gospel.—*Philadelphian.*

OH DEATH! DEATH! DEATH!

When the plague was in London, and multitudes died every day, as a gentleman was passing along the street, a woman threw up a sash, and in the agonies of disolving nature shrieked out those heart-rending words, "Oh death, death, death!" What her situation was, or what became of her, we know not; but the probability is, that she was unprepared for this sudden and awful transition from time to eternity; and that the agonies of her soul and body wrung those dreadful words from her lips. Oh how dreadful is the death of the wicked! My soul shudders at the thought. They look back upon a life of sin and folly; a life spent in forgetfulness of God and eternal realities; and forward upon an eternity of woe and misery, and feel too that they richly deserve it. Already have the pains hell of get hold upon them. Already do they feel the gnawings of that worm that never dies. In such an hour, O sinner, what can support you? Where will you, oh where can you fly? Such an hour is hastening upon you. Such an awful end awaits every impenitent, careless soul! Let those awful words ever be sounding in your ears. "In a moment they shall die, and the people shall be troubled at midnight." "In such an hour as ye think not, the Son of Man cometh." And O, seek the Lord while he may be found. Well may every pious heart dissolve in pity towards these wretched creatures, that will have no mercy upon themselves, but cry peace, peace, till sudden destruction cometh.

Mirror.

An earnest preacher, it is said, makes an attentive congregation; may it not be added that an attentive congregation tends to make an earnest preacher?

WESTERN LUMINARY.

Two Dollars per annum in advance.—Fifty Cents for three months.

LEXINGTON:

WEDNESDAY, APRIL 5, 1826.

Agents for the Western Luminary.

The undersigned, having recently undertaken the management of this work most respectfully informs his friends, and the friends of the paper, in every section of the country, that he much needs, (and will feel very grateful for) their influence in procuring new subscribers. On account of the low price at which the Luminary is furnished, and its containing no advertisements, a very large subscription list, with punctual payments, are necessary to meet the expenses attending the publication. All the Ministers of the Gospel, of the different denominations—all Postmasters, to whose offices any of the Nos. may be sent—and all the subscribers to the paper.—are authorized, and respectfully solicited, to act as Agents, in procuring subscribers, and receiving payments. The present No. of the paper will be sent to some persons who are not subscribers. They also are solicited to act as Agents. Ten per cent. will be allowed on all monies collected, together with one copy gratis, to those who procure ten subscribers.

As stated in a former No. it is the design of the Editor to avoid controversy, and to make the paper interesting and acceptable to the different denominations of Christians in the Western Country. Subscriptions will be received for three months, (for Fifty Cents,) at the close of which all who wish to discontinue will be at liberty to do so, if their subscriptions are paid up.

THOMAS T. SKILLMAN.

TRACTS.

We are requested by the Revd. Mr. Ward, of this place (Agent for the American Tract Society) to give notice, that he has recently received, a general assortment of *Tracts*, which he sells at the Eastern prices, ten cents per hundred pages.

The Lexington Female Union Tract Society, have also an assortment of Tracts on hand, for sale at the same prices.

KENTUCKY BIBLE SOCIETY.

The Kentucky Bible Society held its tenth Annual Meeting, in the 1st Presbyterian Church, in this town, on Saturday last. Mr. John M. Hewitt, President of the Society, occupied the Chair. The Report of the Board of Managers, was read by the Rev. Mr. Breckinridge, Corresponding Secretary. After which interesting and appropriate addresses were delivered by the Revd Mr. Mason, Gen. John M. M'Calla, Revd. Dr. Fishback, Robert I. Breckinridge, Esq. Rev Jacob Creath, Jr. and the Rev. Mr. Hudson.

The Anniversary Sermon was preached on Sabbath morning, by the Rev. Dr. Blythe, and a collection taken up, to aid the Society, amounting to thirty dollars in good money.

THE LEXINGTON FEMALE BIBLE SOCIETY, auxiliary to the American Bible Society, will hold its annual meeting in M'Chord's Church on Tuesday the 11th inst. at candle light. The ladies and gentlemen of Lexington and the vicinity are respectfully invited to attend.

TO CORRESPONDENTS.

An Obituary Notice of Mrs. PAULINA HICKEY, will be published next week.

SANDWICH ISLANDS.

The following particulars of the revival of religion in these favoured islands,

are from the Missionary Herald for March. Nearly all the chiefs and principal men are now enlisted on the Lord's side, and it appears to us that the day is not far distant when the inhabitants of these islands are to to vie with those of the Society Islands in the practice of the pure principles of Christianity, and even with the most enlightened nations, in their exertions freely to communicate to others what they have so freely received for themselves. *N. Y. Obs.*

At a meeting of the church and congregation of Honoruru, on the 5th of June, ten persons, including several chiefs of the first rank, gave a relation of their religious experience, answered a variety of questions relating to their feelings, made a full declaration of their desire to be numbered among the disciples of Christ, and to follow him in the precepts of his word, and the ordinances of his Gospel.

One of the ten persons examined on this occasion was *Karaimoku*, the Regent of the islands. He has sometimes been called *Pitt*, from a supposed resemblance between his character and that of the great British statesman. He is now advanced in years, but is said still to possess much strength of mind, and great political forecast. Mr. Ellis remarked of him, that whatever he did, seemed to be the result of a plan formed a long time previously.

Nine of the above-named persons who are among the first fruits Missionary labour at the Sandwich Islands, sustain the rank of chiefs, and some of them are, at present, second in power and influence to no others. Indeed, if Kuakini, governor of Hawaii, were included, this little number would embrace almost all of the influence on those islands. As it is, there is the greatest reason to wonder as well as rejoice, at what God has there done.

Wonderful Progress of the Islanders in Learning.

In a letter dated about the 1st of September last, Mr Bingham writes, "We have, in all, printed more than 16,000 copies of spelling books, 4000 copies of a small Scripture tract, and 4000 copies of a catechism on the most important doctrines of Scripture.*

'Nearly all the 16,000 spelling books have been distributed, and also a large portion of the other two tracts, which were put to press in June last.

"Karaimoku has just commenced in earnest the building of a large stone church. He will send to America for some of the materials, and would cheerfully appropriate 800 or 1000 dollars for a bell of 400 or 500 pounds weight, and also a town clock. This interesting chief has recently been married in a public and Christian manner."

In a letter of about the same date, Mr. Loomis states that another printing press is needed immediately, with additional founts of type, &c. &c. The number of natives who are able to read, cannot, he says, be known with certainty; but he thinks that, long before one of the Gospels is published, there will be more than *ten thousand good readers* He believes it will be impracticable to keep pace with the increasing demand, among the natives for the means of intellectual cultivation.

* In addition to these 2000 copies of a hymn book of 90 pages, have been printed, and circulated among the people.

MORE EMIGRANTS TO AFRICA.

The ship Indian Chief, Capt. Cochran, charted by the American Colonization Society, sailed from Norfolk, on the 15th Feb. for the society's settlement at Cape Montserado, on the coast of Africa. She has taken out 154 free people of color, with supplies

for the Colony; the frames of five large buildings, the frames of two long boats, &c. Dr. Peaco, of the Navy has accompanied these emigrants, who acts in the double capacity of agent to the government and physician to the people. The emigrants are chiefly from North Carolina, and a majority are well furnished for the voyage.—Among them are several mechanics, but they are principally agriculturalists, chiefly young men and women, with a few old persons and infants.

Rec & Telegraph.

HOLSTEIN CONFERENCE.

The Holstein Annual Conferrence commenced its second session in the town of Jonesborough, Tennessee, on the 20th of October, 1825, and adjourned on the 27th of the same month.—Bishops M'Kendree, Roberts, and Soule were present. From an account published in the Western Arminian and Christian Instructer, we make the following abstract

There are in this Conference 3 districts, 27 circuits, 49 travelling ministers, and 16,685 members. The increase during the last year, amounted to nearly 2000 members.

Zion's Herald.

TENNESSEE CONFERENCE.

The Tennessee Conference commenced its annual session, in Shelbyville, November 10, 1825. Bishops Roberts and Soule were present. In this conference there are 68 travelling preachers and 17,978 members. Increase since last year 4491. The Camp-meetings held in this conference the past season have been blessed of God in a wonderful and glorious manner. In Huntsville district alone, *eleven hundred and thirty one* persons are said to have given satisfactory evidence that they were happily converted to God, at the several Camp-meeting-helds since the 12th of last May. *Ib.*

NEW METHODIST COLLEGE.

The Virginia Conference, held at Portsmouth, in that state, terminated its session on the 23d February.—At that Conference, bishops M'Kendree and Soule, presided; and it was attended by about sixty five preachers.

Among other subjects which engaged the attention of this Conference, was a proposition to establish, within its own bounds, and on some eligible site, a COLLEGE, for the instruction of youth, in those branches of scientific learning, commonly appertaining to a University. The Rev. Hezekiah G. Leigh, George W. Charlton, James Smith, Thomas Crowder, John Early, William Clarke, G. Dessoswau, Dr. John G. Pegram, Rev. Robert A. Armistead, and Ethelbert Drake, are appointed a committee to draft a constitution and circulate proposals for the erection of suitable buildings, by subscriptions to be solicited from those disposed to patronize such an undertaking. *Reli. Messenger.*

The late Conference at Milledgeville have made vigorous efforts in favour of Tabernacle Academy, in South Carolina. It is extremely pleasing to discover such a spirit rising up among our *preachers*; for when they are alive to this subject, the members will not be far behind them. *Ib.*

Public Schools.—From a late Report made by the Comptroller of Public Schools in this city, for the first district, we learn that 3567 children received instruction during the last year, in this city, and 4174 for the whole district. The most salutary effects have been produced by these schools. *Eighteen thousand and ninety-two* children between the ages of five and fourteen years, have within the last eight years, received the benefits of instruction at the public expense.—

Phil. Reli. Messenger.

From the N Y Observer.

DEATH OF MR FISK.—It is our melancholy duty to announce the death of the Rev. Pliny Fisk, one of the American Missionaries to Palestine, and the companion of the lamented Parsons. He died at Beyroot on Sunday the 23d of October. The only particulars of this afflicting event which have yet come to our knowledge, are contained in a letter from Mrs. Goodell to her friend in this city, dated Beyroot, Nov 8, 1825.

"The sickness of Mr. Fisk, commenced the 11th and ended the 23d of October. During the whole time he suffered much pain. After the fourth day, he was occasionally deprived of his reason, though, to our great comfort, he was in lucid intervals able to converse, to pray, and to advise us, also to dictate letters to his father and to his brethren, King and Temple. We often read to him the Scriptures, and also at his request, portions of Mrs. Graham's "Provisions for passing over Jordan." His speech and apparently his senses left him several hours before he died. He died precisely at 3 o'clock, A. M. on Sabbath morning while his brethren were praying and commending his departing spirit to Christ."

CONGRESSIONAL.

IN SENATE.—*Mar 7th*—The bill to enable the President of the United States to hold a treaty with the Choctaw and Chickasaw Nation of Indians, for the purpose of extinguishing their titles to lands in the state of Mississippi.

Mar. 9th—In the House, after the business of the day was concluded Mr. Everett of Massachusetts took the floor and spoke nearly three hours in opposition to Mr. McDuffie's Resolutions to amend the Constitution.

Mar. 11—A resolution was laid on the table calling on the President for information relative to the expenditures in 1824 and '5 for laying out and making roads, and canals, surveys, maps &c. Mr Powell of Virginia, offered a resolution to instruct the Committee on Military pensions to report on the subject of relieving the surviving officers and soldiers who served against Quebec in 1775. The bill for the benefit of the Kentucky Asylum, was passed.

Mar 13.—In Senate a bill was introduced to divide the state of Kentucky into two judicial districts.

In the House a select Committee was appointed with instructions to inquire into the expediency of appropriating a township of land in every state in the Union, to the education of the Deaf and Dumb. *Fam. Vis.*

Panama Mission.—The Senate have confirmed the nominations of Richard C. Anderson of Kentucky, and John Sergeant of Pennsylvania, as Commissioners on the part of the United States, to attend the deliberations of the Congress of the South American Republics, at the Isthmus of Panama. William B. Rochester, of New York, is appointed Secretary to the Mission.

The injunction of Secrecy being removed by a vote of the Senate, we are enabled to state, that the question on the expediency of the Mission was determined in the affirmative by a vote of 24 to 19. On the confirmation of the nomination of Mr. Anderson, the vote was, ayes 27, noes 17. On the nomination of Mr. Sergeant, ayes 26, noes 18. *Nat Jour.*

UNITED STATES MAIL ROBBED.—*Baltimore, March* 14.—We are informed that one of the mail drivers who has been arrested on suspicion of being concerned in the late mail robbery, has confessed the crime, and also the whole arrangements by which the robbery was committed. It appears that four persons were concerned, two drivers and two others. On the day of the robbery, the drivers and one of the accomplices sat on the front of the stage, the mail being under their feet.—They unlocked the portmanteau, cut open the letter bag, and as the stage proceeded, they dropped on the road such letters as they supposed of value. The fourth accomplice being on horseback behind the stage, took up the dropped letters and put them into a bag provided for the purpose.—When approaching a house where the stage stopped, the portmanteau was locked, and all things appeared secure. The whole transaction took place between Philadelphia and Newport.

The Philadelphia Press says—"There is no longer any doubt but the persons who lately robbed the United States' Mail, are in custody."—*American.*

NEW-YORK, March 18.

By arrivals at this port, French papers have been received to the 25th of January, and London papers to the 21st.

FROM RUSSIA.—The accounts before received of the abdication of the Emperor Constantine and the succession of Nicholas to the throne of Russia, and of the consequent insurrection at Petersburgh, are abundantly confirmed, and it appears that the movements of the insurgents were connected with an extensive revolutionary plan, embracing a great part of the nobility of the empire. Letters from the frontiers of Poland state, that forty officers have been arrested in Petersburgh, who belonged to many of the most ancient Russian families; and it is asserted, that when Nicholas was proclaimed in the capital several officers of high rank were seen in citizens' dresses, mingling among the troops, and exciting them with cries of "Long live the *Constitution!*"

The reason assigned by Constantine for abdicating the throne is a singular one. "I do not lay claim," he says, "to the spirit, the abilities or the strength, which would be required, if *I* should ever exercise the high dignity to which I may possess a right by birth. *I* most fervently supplicate your Imperial Majesty to transfer that right to him who would inherit it after me, and by that act to secure the stability of the Empire." We doubt whether there is an example in all history, of a monarch abandoning his throne for such a reason.—*N. Y. Obs.*

TERRIBLE.—Extract of a letter from an officer of the U. S. schooner Grampus, dated Matanzas, Jan. 22.

"We arrived this morning from a small island on the banks called the Bird Key where we went in search of some men wrecked there. They had been cast away upwards of sixty days on this rock, and on our arrival we found they had all died, except one negro, who was too weak to rise. There only sustenance had been the bloed of fish hawks for drink, and their flesh dried for meat; their situation being a barren and sharp rock, without soil or vegetation. There were thirty-six men cast on this rock, and you can form no idea of the horrid sight of thirty five men lying dead, in a heap, one on the other, and the poor negro in the last extremities.

PHYSICAL PHENOMENA.—The Peoples' Friend printed at Little Falls, states that a young man of the name of Davenport, a resident of West Brunswick, in Herkimer county, who was about 10 years of age, was returning from his days' work apparently in usual health, on the evening of Thursday, the 9th ult. but was found dead (or found with all the signs of death) the next morning, in the road, about 100 rods from his father's house.—On the 11th, a Coroner's inquest was called, who pronounced the cause of his death unknown. From this time, the body was observed to discover various signs of gradually returning life, and after the funeral ceremonies on the 12th, the coffin being opened for the view of the spectators, the corpse presented a most unusual appearance—the colour had returned to the checks—the countenance like that of a person in quiet sleep—and large drops of sweat were standing on the forehead! The young man's father refused to have him buried—physicians were called, and several experiments tried, in the hope of restoring the vital spark—all however proved unavailing, and after keeping him till the 14th, the body was committed to the grave.

The editor of the New-York Advocate adds to the notice of this case, that the Rev. Mr. Tenant, of New Jersey, many years ago, put on a similar appearance, and his friends kept him nine days, delaying, from day to day, the funeral, and making experiments to resuscitate him. One of the physicians persevered in his efforts, and entreated the family to permit him to proceed; and finally he begged them to allow but 15 minutes longer, and in that time Mr. T. revived, after which he lived many years.—*Statesman.*

THE STOMACH PUMP.—Drs. Owens and Davies, of Lynchburgh, Va. were called upon a few days since to visit a child about ten months old, who had by accident, or the carelessness of the servant, taken a large dose of laudanum, supposed two or three teaspoons full.—They at first used the strongest emetics both by the mouth and bowels, but to no effect. They then resorted to the use of the stomach pump, and by this difficult and delicate operation produced relief.

From the Columbian Star.

NEW HARMONY.

EXTRACT OF A LETTER.

"You mention Mr Owen, of New Harmony, 'turning the world upside down.' He makes a great noise, but whether his plan will succeed at Harmony, is a matter of doubt. I have been to Harmony three times since he purchased it, which is not a great distance from me. I was there about a week since. He has upset the society since his return, and they are now in convention to form a constitution for the government of the new community. His preliminary society, as it was called, has cost him some thousands of dollars, and done very little during his absence but *talk* of the *social system*, which not one of them understands, and about which each seems to me to care as little. I assure you that I believe he has been shamefully injured by them. On his return from Europe, he wisely called his servants together, and asked them how they had employed the talents distributed to them. It is feared they were all worse than the servant who hid his lord's money, for they had expended it, and had nothing scarcely to show for it, except some dashing bucks and lasses in broad cloths and silks, which were purchased at Mr. Owen's expense. Now you will think this savours of ill will to Mr. O. and his society; but I assure you I wish him well, and should be sorry that he should be hurt by his speculation. But there must be more energy displayed in Harmony than there has yet been, before any beneficial results can be reasonably expected. I am satisfied that a combination of effort, well directed, will do more than individual exertion; of this we have a clear proof in the possessors of Harmony, before Mr. Owen purchased it. They accumulated wealth by wholesale; but they were not a silk-wearing, fiddling, dancing, concert-attending, any more than they were a Bible rejecting and Sabbath-breaking people. I cannot yet tell how they will act, but it seems to me a question whether Mr. O. can reduce his theory to practice. Not one of the society can yet tell what will be the result of the present convention. Several from this vicinity have joined the preliminary society, but they do not seem to relish the prospect the community holds out to them."

PARENTAL INFLUENCE.

Notice of a Discourse on the words "Train up a child in the way he should go; and when he is old he will not depart from it," *by the Rev. Mr. M*———

When enforcing on parents the importance of training up their children in the way in which they should go, he said, "You may be denied the gratification of seeing any immediate advantage resulting from your labours; but you ought not to conclude that they will prove useless. The religious principles which you instil into their minds, may lie concealed for a long time without being destroyed, as the seed which the husbandman casts in the ground, remains inactive till called forth into expansion and growth, under a mild and genial influence. They may be striking root, and shooting up into active life, at the time when you are despairing of ever reaping the reward of your labours." He illustrated and confirmed these remarks, by a quotation taken from the Rev. Mr. Cecil's Remains. "Where," says Mr. Cecil, "parental influence does not convert, it hampers. It hangs on the wheels of evil. I had a pious mother who dropped things in my way. I could never rid myself of them. I was a professed infidel; but then I liked to be an infidel in company, rather than when alone. I was wretched when by myself. These principles and maxims spoiled my pleasure. With my companions I would sometimes stifle them; like embers, we kept

one another warm. Besides, I was here a sort of a hero. I had beguiled several of my associates into my own opinions, and I had to maintain a character before them. But *I could not divest myself* of my better principles. I went with one of my companions to see the 'Minor;' he could laugh heartily, but I could not. The ridicule on regeneration was high sport to him,—to me it was none; it could not move my features. He knew no difference between regeneration and transubstantiation. I did. I knew there was such a thing. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man; it harasses him; it throws itself continually in his way."

N. Y. Rel. Chron.

DANCING MADE SUBJECT TO CHURCH DISCIPLINE.

We were both pleased and edified one evening last week, says the Editor of the *Waterloo* Seneca Farmer, in hearing the GENEVA PRESBYTERY, which convened in this village, discuss the subject of *dancing*—its effects on moral society, more especially when practised or countenanced by the professors of religion We believe there was a not a solitary advocate for the practice; yet the subject was introduced by some of those most plausible arguments in its favour, which might be supposed could have been introduced by its real friends.—This method brought the question fairly at issue: and the discussion brought forward a train of scriptural, experimental and rational arguments against the practice of dancing-schools, balls, and dancing assemblies, that would have carried irresistible conviction in the deliberate judgment of both the moral and religious communities.—The simple act of dancing, was viewed as a secondary evil; it was the train of evils it inevitably introduced, which formed its most alarming character. It arrested young minds, in a peculiar manner, from serious reflections, even in neighbourhoods where works of grace were apparently commenced:it introduced a spirit of indifference to the all-important subject of religion; it would progress from step to step, if countenanced and encouraged by the professors of Christianity, till, from what was termed by many to be innocent amusements, it would end in a total subversion of public morals. After a full and candid consideration of the question, the Presbytery unanimously passed the following Resolutions:

1. *Resolved*, That it is inconsistent with the character of a professor of religion, to teach a dancing school.

2. *Resolved*, That our church sessions be directed to institute a course of discipline, with any of their members, who may engage in the above employment.

3. *Resolved*, That it is inconsistent with the character of professing christians, to countenance dancing schools or dancing assemblies, by personal attendance, or by allowing their children to attend.

4. *Resolved*, That it is the duty of our churches to discipline those of their members, who are known to countenance, by their practice, the disorderly conduct above named.

EFFECTS OF WAR.

An American gentleman who visited Europe in 1820, speaking of Montpelier (France,) says, as published in the Christian Advocate, "I was not long in the place, before I was struck with the excess of women, every where manifest. In the streets, at the market, in the fields, at the labors of husbandry, in the churches, it appears to me, two-thirds of all that are to be seen are women. My observation is corrobated by that of others, with whom I have conversed on the subject."

From the Family Visitor.

A FABLE.

Taken from Berkley's Minute Philosopher, an oldfashioned book, and seldom read by modern fine gentlemen.

H. B.

Once upon a time the government of the north being vacant, the Prince of the power of the air convened a council in hell; wherein, upon competition between two demons of rank, it was determined they should both make trial of their abilities, and he should succeed, who did most mischief. One made his appearance in the shape of Gunpowder, the other in that of Brandy. The former was a declared enemy, and roared with a terrible noise, which made folks afraid, and put them on their guard. The other passed as a friend and physician through the world, disguised himself with sweets, and perfumes, and drugs, made his way into the ladies' cabinets and the apothecaries shops, and under the notion of helping digestion, comforting the spirits, and cheering the heart, produced direct contrary effects; and having insensibly thrown great numbers of human kind into a fatal decay, was found to people hell and the grave so fast, as to merit the government which he still possesses.

PASTORAL SUCCESS.

The ministry of Dr. Baldwin was at its commencement in Boston unesually blest. The revival which began whilst he was preaching as a candidate, continued without much interruption for two years. To the second and first Baptist churches more than one hundred were added during the year 1790. In 1791, additions were made every month, sometimes to the number of nearly 20. The whole number added to the 2d church this year was about 70.

At the time of Dr. Baldwin's installation, the number of members whose names were recorded on the books of the church was 90. Of these, many were unknown and had been long forgotten. The present number of the church is about 450. During Dr. Baldwin's ministry, he baptized more than 670, who were the fruits of his ministry in this city.—

American Bap. Mag.

THE LAW OF HONOUR.

A law of great force, yet found in no statute book.

There have always been many, in a nominally christian community, who have made a law for themselves altogether distinct from the christian law: "a law of which profaneness, neglect of public worship, or of private devotion, cruelty to servants, rigorous treatment of dependents, want of charity to the poor, and injuries done to tradesman by delay of payment, are not accounted breaches; a law which allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme; and lays no stress upon the virtues opposite to these."—*This is the law of* Honour.

"Do Something."—I have often had occasion to observe, says Mr. Cecil, that a warm blundering man does more for the world than a frigid wise man. A man who gets into the habit of inquiring about properties, and expediences, and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on action, that every thing seems to say to every man, "Do something?" "do it!" "do it!"

How to get rid of a friend.—A London paper recommends the following simple remedy against the common complaint, a troublesome acquaintance. "If he is poor, lend him some money; if he is rich, ask him to lend you some. Both methods are said to be effectual."

POETRY.

A MOTHER'S GRIEF.

A Sketch from Life.

To mark the sufferings of the babe
That cannot speak its woe;
To see the infant tears gush forth,
Yet know not why they flow;
To meet the meek uplifted eye,
That fain would ask relief,
Yet can but tell of agony—
THIS is a mother's grief.

Thro' dreary days and darker nights,
To trace the march of death;
To hear the faint and frequent sigh,
The quick and shortened breath;
To watch the last dread strife draw near,
And pray that struggle brief,
Though all is ended with its close—
THIS is a mother's grief!

To see, in one short hour decayed
The hope of future years;
To feel how vain a father's prayers,
How vain a mother's tears;
To think the cold grave now must close
O'er what was, once the chief
Of all the treasured joys of earth—
THIS is a mother's grief!

Yet when the first wild throb is past
Of anguish and despair,
To lift the eye of faith to heaven,
And think, "my *child is there*;"—
THIS best can dry the gushing tears,
THIS yields the heart relief;
Until the Christian's pious hope
O'ercomes a mother's grief!

From the Religious Intelligencer.

SENTIMENT IN A SERMON.

"Piety often flourishes best in a soil watered with tears, and succeeds where harvests of temporal good have ceased to grow."

Hope's soft petals love the beam
That cheer'd them into birth;
Pleasure seeks the glittering stream
That oozes from the earth;
Knowledge yields her lofty fruit
To those who climb with toil,
But Heaven's pure plant strikes deepest root
Where tears have dew'd the soil.

Hope, her flow'rets gives the blast
When adverse winds arise,
Pleasure's garlands wither fast
Before inclement skies;
Knowledge often mocks pursuit,
Involv'd in mazy shade.
But Piety sheds richer fruit
When other harvests fade. H. S.

—:o:o:o:—

WEST-LEXINGTON PRESBYTERY.

The Stated Meeting of the West-Lexington Presbytery will be held in the 1st Presbyterian Church in this town on Tuesday next, when a Sermon will be preached by the Moderator.

THE WESTERN LUMINARY.

CONTENTS OF No. 39.

Cherokee Nation,	609
Census of do.	611
Choctaw Academy,	612
Preservation and Civilization of the Indians,	613
Winter Evening in Iceland,	*ib.*
Remember the Sabbath,	614
Theatrical Exhibitions,	*ib.*
On waiting God's time,	615
Oh Death! Death! Death?	*ib.*
Earnest preaching and attentive hearing,	*ib.*
Agents for the Luminary,	616
Tracts,	*ib.*
Kentucky Bible Society,	*ib.*
Female do.	*ib.*
To Correspondents,	*ib.*
Sandwich Islands,	*ib.*
Emigrants to Africa,	617
Holstein Conference,	618
Tennessee do.	*ib.*
New Methodist College,	*ib.*
Public Schools in Philadelphia,	*ib.*
Death of Mr Fisk,	619
Congressional,	*ib.*
Panama Mission,	*ib.*
Robbery of the Mail,	*ib.*
From Russia,	620
Terrible Disaster,	*ib.*
Physical Phenomena,	*ib.*
The Stomach Pump,	*ib.*
New Harmony,	621
Parental Influence,	*ib.*
Dancing,	622
Effects of War,	*ib.*
A Fable,	623
Pastoral success,	*ib.*
The Law of Honour,	*ib.*
Do Something,	*ib.*
How to get rid of a friend,	*ib.*
Poetry—A Mother's grief,	624
Sentiment in a Sermon,	*ib.*
West, Lexington Presbytery,	*ib.*